

Christian



Secretary.

VOL. I.]

HARTFORD, JUNE 15, 1822.

[No. 20.]

PRINTED BY P. CANFIELD,
FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

The **CHRISTIAN SECRETARY** is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, payable after three months.

If eight or more subscribers will join, and one of them will account with the publishers for the whole, the expense of postage will be deducted from the price.

Post riders and others who will be accountable for six or more copies, and will receive them at this office, shall have them at \$1 per copy.

RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

IRISH BAPTIST SOCIETY.

From Mr. Bruman to the Secretary.

Kelmartique, Jan. 19, 1822.

Rev. Sir—Since my last Journal I have travelled through this country, reading and explaining the word of God in every place where I had an opportunity; and blessed be the Lord, it is highly gratifying to see the influence it has on the minds of those who read it: About four days ago M. Murphy was coming from Sekford and was taken in by Ribbon-men, who thought to make him swear to be loyal to their doings. He asked them whether any of them read the scriptures. They answered, "that they knew nothing about it, nor was it their object." "Well," said he, "it is not so with me; and the word of St. Peter tells us to fear God and honour the King; and for that reason, if I were to die on the spot, I never will swear a rebellious oath against my King or government." This serves to show, that it is not one benefit alone which arises from the reading of the scriptures: it makes men loyal to their King and country. A few days ago I met a man with whom I had several times conversed respecting his everlasting welfare, and who, having heard of a priest in his own neighbourhood, went to him and told him that he came with an intention of having conversation with him respecting the word of God. "What do you mean by the word of God?" said the priest. "I mean the Bible," answered he. "Oh," said the priest, "I suppose you have received a lesson from the preachers." "Yes," replied the man, "I have received a lesson from the best preacher that ever spoke, which is Jesus Christ." "Where did Jesus Christ speak to you?" said the priest. "He spoke to me," answered the man, "in the scriptures, which are able to make men wise unto salvation." "Well," said the priest, "I must own that I know nothing about the scriptures; for when I was at college I never made it my business to read any of the Bible, which I am sorry for now; for there is not a place to which I go to hear confession, but my opinion is asked concerning some passage in scripture: and I am ashamed to say that I know nothing about it." "I then," said the man to me, "began to explain the benefit of reading the scriptures, and did not part with the priest until he gave his hand and word that he would make it his daily study to read them, and that he would never forbid any person to do so." He also invited me to come in the evening and morning to the place where he would be. This is so great a happiness to those

whose understanding the Lord has been pleased to open, that they will feel it their duty to make it known to others.

Mountain River, Jan. 19, 1822.

REV. SIR—

In my last, matters bore an awful aspect in my part of the country; but that God who ruleth the raging of the sea has so brought order out of confusion, that all that took place is for the furtherance of the gospel. Many whose minds were raised, and who were in hopes of anarchy and confusion, are brought to see their hopes frustrated; partly by the exertions of spirited gentlemen, and partly by the mild spirit of the gospel; by which the readers and hearers shewed they were actuated, for be assured there is not an individual to my knowledge that reads or attentively hears, in whom there is not a change in some degree, at least so far as not to thirst for their fellow creatures' blood.

The lad I mentioned in my former journals, who learned to repeat by heart the gospel by Luke,—who came to inquire after the dying man's health—concerning whom I observed that east or west, north or south, there is not a Protestant near him,—and to whom I gave my Irish Bible, of which he makes good use,—reads to all as far as he can extend his labours. Many are crying out that they were murdered by the priests who kept them in darkness; but he has been the means of fully convincing and converting his brother-in-law, sister, and nephew, so that when put to the trial and threatened, the three openly declared, if they were torn limb from limb they would never kneel to a priest, whilst others that would not hear cried out to him not to shame his father's bones in the ground. I had a long conversation with him, and he has more fully convinced me of what was my previous belief, that they only will be saved whose names are written in the book of life. He told me that three years before he had seen the scriptures, he frequently had the greatest desire to see some person that would speak on religious subjects, but that, if any did so, they only left him in torment, telling him, that if he confessed and did penance, he would go to heaven; and though knowing nothing to the contrary, he had no peace of mind until he got the gospel, after first reading it he declares his heart was so enlarged and his understanding so enlightened, that he clearly understood the plan of salvation, and now endeavours to show the same to his neighbours.

WM. MOORE.

From Mr. Mullorky to the Secretary.

Ardnace, Jan. 19, 1822.

Rev. Sir—From the commencement of this month, particularly during the Christmas vacation, my house has been generally crowded with some of our teachers, and other persons who resorted thither for the purpose of searching the scriptures. Among the rest was Henry O'Brien, who was a year and a half ago the most bigoted Roman Catholic that ever I conversed with. But continual expostulation, and the reading of the Scriptures in his hearing, at length proved a blessing to him. He has renounced popery and builds his hope upon the rock of ages. The priest of the parish where he now teaches a Baptist school, has sent him repeated warnings, that if he did not come and confess to him,

he would reduce his school. O'Brien replied, that he did not belong to him; that he was from the parish of Balina. This answer not satisfying the priest, he sent further threatenings. At length O'Brien told the messenger, that the New Testament contains all that is necessary to salvation; and that it does not sanction one sinner to absolve another, which is the prerogative of the Deity only. This poor man carries the Testament with him, and by reading it morning and evening attentively to the people where he lodges, endeavours to direct their attention to the only refuge of poor perishing sinners.

UNION PRAYER MEETINGS.

FROM THE CHRISTIAN WATCHMAN.

UNION PRAYER-MEETING,
IN WORCESTER COUNTY.

To the Publisher of the Christian Watchman.

DEAR SIR—The subscribers are a Committee from the Union Prayer meeting in the vicinity of Worcester, to forward to you a copy of the following Preamble and Report, for publication in your valuable paper. By giving it an insertion. You will confer a favour on many of your readers.

JONATHAN GOING,
ENOCH POND.

During the year 1821, and especially in the latter part of it, the Divine Spirit was poured out upon the Churches in the town and immediate vicinity of Sutton, Mass. The neighbouring towns, in which the work has principally prevailed, are, Worcester, Ward, Millbury, and Oxford. One distinguishing consequence of the revival has been a spirit of union and harmony among different denominations of Christians, particularly the Congregationalists and Baptists. This spirit of union has discovered itself in the establishment of Union Prayer Meetings, in which the members of the two denominations have very harmoniously joined. In the devotions of these meetings, the brethren of the churches, as well as ministers, have occasionally taken the lead. The prayers have often been preceded by brief remarks, or by communicating some interesting intelligence. The meetings have uniformly been concluded by a discourse appropriate to the occasion. At the close of a meeting invited by Rev. Mr. Going, of Worcester, a Committee of both denominations was appointed, for the general purpose of considering how far the union which had been commenced, might consistently be continued. The following is the Report of that Committee:

The undersigned, a Committee appointed at the Union Prayer Meeting, holden in the Baptist Meeting-House in Worcester, Feb. 1822, to consider how far the two denominations composing this meeting were agreed, and how far they might consistently and properly be united, having paid some attention to the business assigned them, respectfully submit the following

REPORT.

Dear Brethren,—It has been matter of regret to all who have felt an interest in the advancement of true religion, that there should be separations and dissensions among the followers of the Lamb.—Considerations numerous and obvious bind together the hearts of the children of God, and should engage them, under all circumstances, to maintain the unity of the Spirit in the bonds of peace. Being members of the same family; walking profes-

sedly by the same rule : exposed to the same difficulties, discouragements, foes, fears ; and expecting to dwell together in the same eternal home ;—it would seem that the harmony of Christians ought to be uninterrupted, and their union complete, while on their pilgrimage below.

Impressed with these considerations, the thought has been a painful one to your Committee, that they must meet, not as those who were " perfectly joined together in the same mind and in the same judgment ;" but as members of different denominations in the Church of Christ. Their regret, however, has been more than compensated, in that the way has been opened for them to meet at all ; and especially as they have been called together, not for contention, but to study those things which make for future peace. And their gratification has been increased in discovering that the points in which they are agreed, are much more numerous and important than those in which they differ ; and that, though separate in form, they are united in every thing which is essential to salvation.

We are agreed, in the first place, in our views of the *Fundamental doctrines* of Christianity. The total depravity of the natural heart ; the necessity of regeneration by the influence of the Divine Spirit ; the Deity and atonement of Christ ; justification by faith ; the necessity and certainty of the saints' perseverance in holiness ; a general judgment ; the everlasting happiness of the righteous ; and the endless punishment of the wicked in the future world, are doctrines which we unitedly receive and inculcate as pillars in our system of religious truth.

2. We are agreed in Christian experience. So far as we have evidence that we are the followers of Christ, we believe we have experienced the same great change and are now the subjects of religious views, feelings and affections, which are in kind the same.

3. We are agreed in respect to the grand object of our pursuit. The glory of God in the advancement of Christ's kingdom, and the salvation of souls we unitedly regard as an object of supreme importance—an object, compared with which all others lose their value, and appear as trifles.

4. We are agreed respecting the means by which this great object is to be promoted. The word of God, a preached gospel, meetings for religious conference, the Christian sacraments, Baptism and the Lord's-Supper, the singing of praises, prayer, in public and private, together with contributions for religious charitable objects, we number among the most prominent means, which we are authorized to use in attempting the enlargement of our Redeemer's kingdom.

5. We are agreed in considering the Churches, we respectfully represent as Churches of Christ,—Churches which he has owned and blessed ; nor do we discover any material difference of opinion in regard to the rights, powers, and discipline of these Churches.

6. We are agreed in acknowledging each other as regularly ordained ministers of Christ, and thus qualified officially for the performance of all ministerial acts.

Indeed, the differences by which we are specifically separated are few. In regard to the *nature or mode*, and the *subjects of Christian Baptism*, and the *exterior qualifications for communion at the Lord's-Table*, we have not the happiness at present to harmonize. The Scriptures we mutually receive as our rule of faith ; but particular passages relating to these subjects, which we agree in considering subjects of importance, we have not yet been enabled to interpret in the same way.

The points above noticed, in which the denominations composing this meeting are agreed, appear to us to lay a foundation for the following conclusions :

1. Ministers and Christians of these denomina-

tions may, with great propriety, unite, as occasion shall offer, in *Meetings for Public Prayer*,—meetings similar to those which have already been attended, and from which this paper has originated. Interspersed with the devotions of these meetings, brief remarks may be made, and religious intelligence communicated. It is recommended that each meeting be concluded with a discourse, to be delivered ordinarily by one of a different denomination from him who has invited the meeting. In every thing pertaining to these meetings, there should be an entire reciprocity : and nothing should be said or done, which can have a tendency the most remote to disturb the feelings of any brother.

2. To members of Churches in regular standing, who request *certificates of dismissal and good standing*, from the Churches of one denomination to those of the other, such certificates may, and ought, without unreasonable delay, to be given ; and, by the Church to which they are addressed, they ought to be received in evidence of Christian character, as though they had come from a Church of its own denomination.

3. It is proper and right, that between the ministers of our respective denominations, there should be an occasional interchange of public labours ; leaving it to every minister (as in all cases it should be) to regulate his own exchanges.

4. It should be the constant endeavour both of ministers and Christians of the two denominations, to treat each other, so far as they may have intercourse, in a kind and brotherly manner ; ever remembering the direction of our Saviour, " Whatsoever ye would that men should do to you, do ye even so to them."

Finally—As we are hoping and expecting, through infinite grace, to be united forever in the kingdom of our God above : we will now unite in the desire and prayer, that our present differences of opinion may soon cease ; that existing impediments to our perfect union and communion may be speedily done away ; and that the promised period may be hastened, when the " Watchmen shall see eye to eye, and the Lord shall bring Zion."

All which is respectfully submitted.

JOSEPH COFFE, JONATHAN GOING, } Committee.
NICHOLAS BRANCH, ENOCH POND. }

The Committee of Publication would only add, that the above Report was considered, and accepted, in two successive Prayer-Meetings, and that several clergymen in the region, of both denominations, who have been consulted respecting it, have signified their full approbation.

A Weekly Union Prayer Meeting has been established in Providence, in which Christians of various denominations appear to be deeply interested.

Extracts from the N. York Christian Herald.

UNION PRAYER MEETINGS.

These meetings which are held for the express purpose of praying for the out pouring of the Holy Spirit on our Churches and congregations, continue to be interesting and well attended.

The 17th monthly Union Prayer meeting, was held in the Mariner's Church, on the first Monday in this month, in the afternoon. The Rev. Mr. Somers, of the South Baptist Church presided, and read 104th Psalm. The Rev. Messrs. Barnes of this City and Fay of Charlestown, Mass. addressed the meeting. Mr. Fay stated that Union Prayer Meetings had been established within a few weeks at Salem, Boston and Beverly, Mass. At the former place, the first meeting was held by a few persons in a private house ; the next meeting two rooms were filled ; the third was removed to the school house ; the fourth met in a large vestry room, and the fifth a large church was full and

crowded. In Newburyport, six Churches have united, and in Portland, large meetings have been held and a revival of religion commenced. The meeting was well attended, although not by as many persons as usual.

Last Monday a meeting was held in the South Baptist Church, Rev. Mr. Fay presided, and several ministers of different denominations from the country, took a part in the exercises. We hope the important object of these meetings will more and more engage the attention of Christians throughout our country, and throughout the world. God will give his Holy Spirit to them that ask him.

Richmond, Va. May 18.

The first annual meeting of the Richmond Bethel Union Society, was held at the second Baptist Church in this city, on the third instant. The annual Report of the managers being presented to the Society, was read and accepted.—When the Society proceeded to elect twelve managers for the ensuing year. The Board consisted of persons in connection with the Baptist, Methodist, Presbyterian and Episcopal Societies, form four committees, which attend in rotation the Bethel Union meetings on Thursday evenings and Sabbath mornings.

A Weekly Union Prayer Meeting is held at the Methodist Old Chapel, Richmond, Va.

The Ministers of the Gospel, of the various denominations in Norfolk and Portsmouth, about twelve in number, have, for some months past been in the practice of meeting together once a week at each other's houses, for the purposes of prayer and praise, and of devising the means of promoting unity of spirit and brotherly love among their people. Let ministers every where go and do likewise, and infidels will soon be constrained to give up their last point, and acknowledge that all Christians do love one another.

REVIVALS OF RELIGION.

We rejoice that it is in our power to state, that the revival in Providence continues, and that men whose talents and acquirements qualify them for extensive usefulness are subjects of this work of grace. R. I. R. Intel.

From the Boston Recorder.

There is a pleasing work of divine grace in this region, embracing New-Ipswich, Rindge and some other towns in New-Hampshire, together with several others in the north part of the county of Worcester. The greatest part of this region has been the seat of darkness, stupidity and error, for a long course of years : but the slumber of moral death seems now to be disturbed—the Holy Spirit is evidently here on a visit of mercy—and those pious souls who have wished, and waited, and prayed, for the consolation of Israel, now see it, and are glad.

The work commenced in New-Ipswich during the last summer or autumn, and still continues with very pleasing, hopeful prospects. I cannot state the precise number of those, who appear to give evidence of having become the subjects of grace, but probably I shall not be incorrect in saying that it exceeds 100.

In Rindge there has been a revival of religion for several months—the number of hopeful subjects of the work is 40 or more.

In Fitchburg a special attention to religion began to be visible, some time last winter, and it has not entirely subsided—as many as 15 have given evidence of having passed from death unto life—aspirit of prayer is still prevalent among Christians. In Ashby, the church and congregation of which Rev. John M. Putman is minister, began to be visited with the refreshing influences of the Holy Spirit, last autumn. The excitement still continues, and seems to be almost general—as many as forty-five.

it is hoped, have been born of the Spirit, and twenty have been added to the church.

A revival of religion commenced in this town, (Winchendon,) more particularly in the congregational church and society during the month of March. The work has been gradual, but, considering the time of its continuance, it is great, and is now becoming more general and more and more decisive in its character. Meetings on the Sabbath, prayer meetings, conferences, and meetings for youth, are well attended, are solemn, and appear to be followed with happy results.—But I think no meeting so much blessed in awakening the careless, in directing the anxious, and confirming the hopeful subjects of grace, as the Inquiry Meeting, which has been held weekly ever since the revival began. Thirty or forty, we hope, have experienced a change of heart—seven have united with the church eight more are propounded. We have many praying souls, and the great body of the church are continually uniting in prayer, that God would carry on this work, and make still greater displays of his power and grace. Yours, &c.

EBER L. CLARK.

May 27, 1822.

COMMUNICATION.

FOR THE CHRISTIAN SECRETARY.

HYPOCRISY is one of the most odious traits in the human character; both in its nature and consequences. Its nature is to well understood by almost all classes of people, to need definition. But the great variety of relations in which it operates, and its deceptive subtlety, are but too little apprehended by most men. He who supposes hypocrisy to consist only in being thought a christian when one is not, confines its operations to a single point; whereas it is actually displayed in a thousand others; and its consequences can be limited only by the extensive relations and duties of all those who come within the range of its influence. The man who would prove himself a saint only by the faithful discharge of every prescribed duty of the scriptures, both towards God and man, while he is destitute of a gracious heart, injures no one so much as himself. But he who, professing to possess a gracious heart, enters into association with other professed disciples of Jesus, and that for the avowed purpose of a steady and mutual discharge of certain prescribed duties, and engages himself to sustain in mutual concert with his associates the various expenses and labours incidental to the discharge of those specified duties, and who, after all this, withholds his personal aid, his influence, his prayers, or his property, proves himself destitute of that love which he announced as the moving cause of his profession and association, and consequently a hypocrite. The consequences of this kind of hypocrisy are felt by all who are associated with such a person in a religious community; and by all with whom they sustain a more remote relation, touching the prosperity, and happiness of such community.

It is conceived that a person who has made the profession and entered into a compact as above, and is guilty of those neglects, can save himself from censure, divine and human, only by a conscientious change of sentiments, or such a change of his circumstances as actually incapacitates him to comply with his obligations. To affirm the contrary, would evidently destroy the bond of social compact in every religious community, would render of no force the requirements of scripture, would overturn all our ideas of justice, and render fluctuating and imbecile every attempt to maintain the public worship and ordinances of God. It has been said that the consequences of such hypocrisy are felt by all those immediately associated with the guilty person; and by those more remotely concerned. In proof of this we need only witness

the agonies of that christian church, which has the misfortune to embosom such members; and that religious society connected with such a church, in support of the externals of divine worship. The church, in trouble, looks about her in vain for help from either the wisdom, presence, or prayers, of such a hypocritical member. Feeling the want of all her pecuniary strength to accomplish a highly valuable object, she calls in vain upon these delinquents. She then turns to men of no religious pretensions, who, feeling a strong conviction of the paramount obligation of all professed christians to maintain a steady onward course in their several duties, and seeing them trifle with the laws of God and their own vows, take the liberty from the evil example to excuse themselves, both in the neglect of worship, and covetousness. To say nothing of the sufferings of many faithful ministers, arising from the above causes. I would refer the reader to the ruinous and scattered condition of numerous once flourishing religious societies and churches. And what is more dreadful still, the prevalence of immorality, disesteem for the religion of the cross, and the consequent destruction of immortal souls. Reader, are you a christian professor? be intreated to examine your every day conduct in the light of these remarks, and consider how guilty before his Judge the man must be, who can and does indulge himself in the course above mentioned; and how fatal must be the deception under which he labours, while he thinks to excuse himself to God and man by considering these things in the light of mere neglect, instead of considering them as evidences of his downright hypocrisy.

THE CHRISTIAN SECRETARY.

HARTFORD, JUNE 15, 1822.

IN Jesus Christ were concentrated all the natural and moral perfections of the eternal God. He is therefore to be held up as a perfect pattern, for the imitation of his professed followers. "Let this mind be in you which was also in Christ Jesus," is an Apostolic injunction no less important than it is reasonable and connected with the highest possible happiness of the Christian. Amidst that constellation of virtues which clustered around the person of Immanuel, if there was any one pre-eminent, it was his humility. Throughout his whole life he perfectly exemplified, not only by precept, but by example, this eminent grace. "Though possessed of all things, yet for our sakes he became poor, that we through his poverty might be made rich." And how excellent a virtue is this of which Christ was so glorious an example!

Humility is an important christian virtue; but like most others it has its counterfeit, and to distinguish the true from the false, is not always very easy. Pride which is the opposite to humility operates in various ways, and with reference to very different objects; yet the tendency of it always is, to lead the creature to exalt himself, who ought to lie low before his Creator. And what indeed do we possess of which to be proud? What have we, that we did not receive from God? Do we possess natural accomplishments or spiritual gifts superior to others? This ought to call forth our gratitude to Him, but not excite our pride. If the Christian in the performance of religious duties, feels conscious of possessing some merit, either on account of the manner or the devotional spirit with which they are performed, he may rest assured that he is under the influence of spiritual pride. It is not the nature of true humility to lead its possessor to believe he is humble. There is another kind of false humility which does not have a relation particularly to the manner or the spirit with which our religious duties are performed, nor to our ordinary walk as christians, but to some temporal or spiritual good which we have in view. It springs from selfishness, and partakes not in the least

degree of the nature of divine grace. It is excited by the joyous and sometimes sudden expectation of some desirable object. We feel a small sense of our ill desert of the blessing in prospect before us, but this is accompanied with the idea, that there is some merit belonging to us on account of this our supposed humility, and upon these supposed humble feelings, we build a secret expectation that God will bestow upon us the favour we so much desire. Saul seems to afford an example of this exercise. When Samuel first intimated to him his advancement to the throne of Israel, he exclaims, "Am not I a Benjamite of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me?" Here there was an appearance of humility at least, and if Saul upon his humility built an expectation that the Lord would confer upon him the honor spoken of he would fully answer to the description the writer has attempted to give of this species of counterfeit humility.

True humility on the other hand springs first from a spiritual discernment of the moral perfections of Jehovah, and secondly from a deep and heartfelt sense of our own exceeding sinfulness. And the more grace the Christian has in exercise, the more is he humbled. We often hear those who give evidence of great devotedness of heart and life to Christ, express themselves in very humiliating and feeling terms of the little advancement they make in the divine life. But how seldom do we hear those express themselves thus who live at a distance from God!

We are often deceived with regard to the nature of our religious exercises; those which belong to nature are too often mistaken for those which belong to grace. But there is one mark by which we may distinguish the exercises of grace from those of nature. This mark is humility. It is true it is difficult for us to tell when we are in possession of this mark. But could we ascertain when we are, it would not be difficult for us to determine with regard to the nature of our religious exercises. For we can give no greater evidence that we are influenced by the spirit of God in our devotions than by manifesting the temper of unfeigned humility. In prayer do we feel self-abased before God? Do we lie low at the feet of sovereign mercy? Do we read the scriptures with that docile, child-like disposition of mind which leads us to ask God for his spirit to enlighten our understandings to understand divine truth and to prepare our hearts to receive it in the love of it? Do we repair to the house of God looking beyond the watchmen, sincerely desiring that the Lord would meet us there and bless us? In short do we daily mourn on account of the darkness of our minds and the languor of our affections? And do we feel continually increasing desires after greater conformity to Christ? If so, we give evidence that we are not total strangers to the virtue recommended in this article.

And O what peace belongs to such as habitually manifest this heavenly temper! The humble christian only knows what true enjoyment is. It was a happy thought of Bunyan to represent *Christian* as contending with *Apollyon* in the *Valley of Humiliation*. The adversary wishes to dislodge the christian from this ground as soon as possible, since it is here that he enjoys the nearest and most endearing communion with his God.

Let us then be careful to exemplify in our daily deportment the temper of humility. "Let us mind not high things but condescend to men of low estate and be not wise in our own conceits." In this way shall we best recommend the religion we profess. In this way best imitate our Heavenly Father, who, though he travels in the majesty of his strength over his unlimited dominions, is not unmindful of us the humblest of his creatures; but who, in the plenitude of his condescension, still bends a gracious ear to the feeblest effusions of the broken and the contrite heart.

MISCELLANEOUS.

The Christian Herald, in mentioning the loss of the ship Albion, has the following remarks:

Thus as in a moment, these persons have been snatched from life into the eternal world. They were near the end of their voyage, and expected soon to engage again in their various pursuits, but death suddenly arrested them. Their days are numbered—they are gone from the earth—"the places which knew them shall know them no more forever." Every one is distressed at the event;—but what does it teach us? Reader! death may seize upon you as suddenly. Whether on sea or land, you are liable to sudden death, and ere long you will certainly die. Are you prepared? "The Son of Man cometh in an hour that ye think not."—Have you considered what it is to die? Imagine yourself to have been lost in the Albion. Suppose that when about to be swept from the wreck, and when distracted with the horror of immediate death you for the first time realized that there was a holy God, a future judgment, a heaven and hell—and that you were a sinful creature, impenitent and lost for ever! Suppose this had been your case—or rather suppose death should arrest you to-day. Are you prepared? Are you reconciled to God? Have you repented of your sins? Do you believe on the Lord Jesus Christ? What is the testimony of your conscience and your life? Have you attended to these things, or are you going thoughtlessly down the broad road which leads to destruction? You must die—how soon you know not. If impenitent and unholy, death will be the beginning of eternal misery and horror. Turn then and repent while it is called to-day. "Believe on the Lord Jesus Christ and thou shalt be saved."

A REFLECTION.

"I've seen the dark ship proudly braving,
With high sail set—and streamers waving,
The tempest roar and battle pride;
I've seen those floating streamers shrinking—
The high sail rent—the proud ship sinking,
Beneath the ocean tide;
And heard the seamen farewell sighing,
His body on the dark sea lying—
His death prayer to the wind;
But sadder sight the eye can know,
Than proud bark lost and seaman's woe—
Or battle fire and tempest cloud—
Or prey bird's shriek and ocean's shroud—
The shipwreck of the Soul.

FROM THE CHRISTIAN WATCHMAN.

Among the signs of the times most encouraging to the friends of Zion, is the increased attention paid to the spiritual welfare of the Jews. For their aggravated sins, and particularly for their rejection of the true Messiah, wrath has come on them in its heaviest expressions. In addition to the blindness of mind and hardness of heart, to which they have been given up, the nations have treated them with cruelty, derision, and contempt. Yet we are assured that, as a people, they are beloved for the Fathers' sake; that there is an appointed time to turn away their ungodliness, and to take off their veil. We have information, too, in the writings of St. Paul, relative to the means by which their national conversion shall be effectuated. They will obtain mercy through the compassion of the Gentile church. Christians must cease to despise them. No longer must they discover among those who bear the Christian name, the spirit of bitterness and oppression. They must see exemplified in our general deportments, the practical benevolence of our Lord Jesus Christ. The people of God must generally feel a prevailing solicitude for their conversion to the true religion. The present object of the writer is to suggest a few leading remarks designed to excite bowels of compassion towards the long afflicted children of Abraham hoping that some man of leisure will fill up the outline with an abler pen.

1. We ought to be merciful to the Jews, because the divine light of the scriptures which we enjoy, first shone upon their favoured minds; and because with peculiar accuracy and solicitude, they transmitted these sacred writings from age to age, till after the advent of our Lord Jesus Christ.

2. We ought to be merciful to the Jews and feel a grateful respect for them, because those ancient Kings, Prophets and Apostles, who were blessed with joyful intimacy with heaven, and whose minds were irradiated with the plenary inspiration of the Divine Spirit, were, without exception, of that remarkable nation. Besides, the man Christ Jesus was a Jew.

3. We ought to be merciful to the Jews, because they have not been sinners above all men, notwithstanding the merciless severity of their sufferings. It is granted they were forward to crucify the Lord of Glory; but they were not alone in this heaven-daring crime. The Judge who pronounced against him, who scourged him, and delivered him to the will of the people, was a gentile. And were they not Gentile soldiers, who stripped him of his own apparel, arrayed him in the mock appendages of royalty, and said, Hail, King of the Jews? Were they not Gentile soldiers, who guarded him to Calvary, nailed him to the cruel tree, and pierced his sacred side?

4. The Jews should be interested in a liberal share of our benevolence, not only because their unbelief was the reason of our receiving mercy, but because it is more desirable to be the willing medium of Grace, than the involuntary instrument of salvation. It is also more blessed to give than to receive.

5. We should be merciful to the Jews, because the era of their conversion is marked in the scriptures as the commencement of our Redeemer's universal reign.

6. We should be merciful to the Jews, because while Christian compassion towards them is restrained, the veil must remain upon their hearts, and who can say, but that for such evident departure from duty, Christian nations have been given up to divisions, contentions, and errors? Let the means which divine wisdom has appointed for the gathering in of the outcasts of Israel, be put into immediate operation by the liberal benevolence of the churches of Christ, and we may confidently expect, that a flood of light will be immediately poured upon our benighted world. Their fullness will occasion abundant riches to the Gentiles. What will their receiving be but life from the dead?

7. We should be merciful to the Jews, that we may manifest the true spirit of the Gospel towards them. While we treat them with negligence and unholy scorn, we confirm their infidelity, and strengthen their prejudices against the crucified Nazarene.

8. The original example of our Lord Jesus Christ requires that we have mercy on the Jews. He sent his first ministers to the lost sheep of the house of Israel, and commissioned his apostles to begin their public labours at Jerusalem.

9. We should be merciful to the Jews, that we may enjoy the privilege of praying for their spiritual illumination. Many, it is granted, pray that the Jews may be brought in, and experience the blessings of the Gospel; but unless our intercessions are accompanied with some exertions on their behalf, we give them but a feeble evidence of the existence of our good-will.

PAULIAN.

CHRISTIAN CONFIDENCE.

A military officer being in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprized at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed-place, he drew his

sword, and pointing to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "Remember, I know in whom I have believed, and that he holds the winds in his fist, and the water in the hollow of his hands." [Ch. Her.]

DEAF AND DUMB.

"To enter this world without a welcome—and leave it without an adieu—to suffer, and to be unable to communicate your sufferings—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to be shut out of life—to carry within your bosom the buried seeds of happiness which are never to grow, of intellect which is never to burst forth, of usefulness which is never to germinate—to find even your presence afflictive, and not to know whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one exhilarating thought—without one idea of the present—without one recollection of the past—without one hope of the future—Oh! what a cloud of wretchedness covers, surrounds, and overwhelms such a deplorable victim of sorrow!

"Now, to throw over such a benighted being the sweet rays of intelligence—to open the intellect and let it gush forth in streams of light and joy—to rouse the affections, that they may know and love God, the giver of all things, merciful even in his chastisements—to enlighten the soul, that it may see its origin and its destiny—to cause the lips to smile, although they cannot speak—the eye to glisten with other emotions than those of sorrow—and the mind to understand although it cannot hear. Oh! what a beautiful supplement to the benevolence of heaven!

SUMMARY.

At the annual meeting of the Aetna Insurance Company on the 13th instant, the following gentlemen were chosen Directors for the year ensuing:

Thomas K. Brace, Henry L. Ellsworth, Thomas Bellden, Samuel Tudor, jun. Henry Kilbourn, Griffin Stedman, Joseph Morgan, Elisha Dodd, Charles Babcock, Christopher Saunders, Isaac Perkins, Jesse Javage, Nathan Morgan, Joseph Pratt, George Beach, Joseph B. Gilbert, and Thos. S. Williams.

At a meeting of the Directors, Thomas K. Brace, Esq. was re-elected President, and Isaac Perkins, Esq. Secretary.

The last arrivals from Europe furnish nothing of great importance in a political point of view.—War had not yet been declared between Russia and the Ottoman Porte, by the last accounts from those countries, but by their great preparations, the commencement of hostilities was supposed by many to be near at hand.

The Patriots in South America appear to be gaining in numbers and territory.—The acknowledgment by this government of the Independence of some of the provinces of South America, has excited much interest in England; and will probably affect in some degree the commerce and manufactures of that country.

A Philadelphia paper says—"The Christian world and the admirers of pulpit eloquence will greatly regret to hear, that the pious and eloquent Mr. Summerfield is so very ill that slender hopes of his recovery are cherished." His indisposition is said to be in consequence of the rupture of a blood vessel.

At a meeting of the Alumni of Yale College, convened by public notice, in the city of N. York, of which the Rev. Gardiner Spring was chairman—after mentioning the pre-eminent talents of Professor Fisher, and their deep regret at his loss, passed the following resolve.

"Resolved, That as a testimony of our respect for the memory of the deceased, and of our condolence with his afflicted relatives and our Alma Mater, we will wear the usual badge of mourning for the time of thirty days."

On the first instant, Mr. John Fulmer, of Philadelphia, was killed by lightning, a few miles from that city. The Episcopal Church at Humphreysville,—and the store of L. Brooks & Co. one mile from New-Haven, were struck by lightning the same day, but no lives lost.